Drury

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Mission Triumphs
in
Porto Rico and
Santo Domingo

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# MISSION TRIUMPHS

A STORY OF PROGRESS AND ACHIEVEMENT IN THE WEST INDIES

BY

MARION R. DRURY, D. D.

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# MISSION TRIUMPHS in Porto Rico and Santo Domingo

## A Story of Progress and Achievement in the West Indies

By
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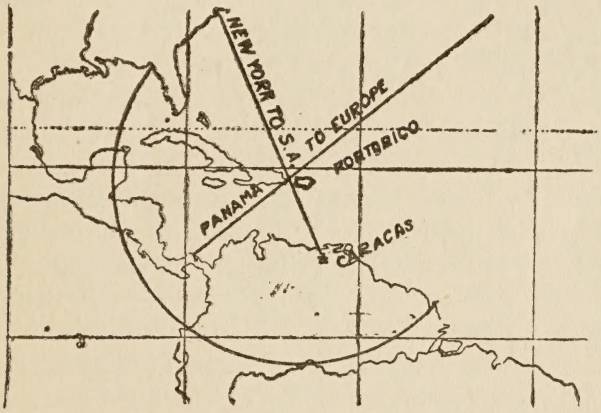
# FOREWORD.

Two years ago after my plans had been announced for going to Porto Rico, some friends, solicitous about my welfare, inquired as to when I would be leaving for the "Philippines." Others desired to know whether I would sail from Seattle or San Francisco. All these seemed not to be very clear in their geography of the location of this island belonging to the group known as the West Indies. It is in the Atlantic Ocean, about fourteen hundred miles directly south-




**The Strategic Location of Porto Rico.**

east from New York City and one thousand miles a little south of east of the southernmost point of Florida, within the tropics, and is a part of the Territory of the United States.

A few pictures will be found in succeeding pages some of which are historically illustrative and others that are typical of interesting physical features that are among the much prized assets of the island. Scenic beauty and charm, desirability and comfort of climate, density of population, and the diversity and

greatness of the needs of the people of the island are among its distinguishing characteristics. But here as elsewhere that which contributes most to the value and prosperity of a country is the quality of the human element entering into it. I have been here long enough as an associate missionary, under the appointment of the Foreign Mission Board, to have very definite impressions of the spiritual destitution of the island, as well as of the splendid results that have attended the efforts for its evangelization during the past twenty-five years.

It is of these Mission Triumphs, both in Porto Rico and its neighboring island of Santo Domingo, that the following pages are dedicated, that the friends and supporters of the work in these fields may know and have joy in what has been achieved. Some suggestions are also made as to a new challenge which is very real and manifest at this time. It is for the continued zeal and consecration of money and life to the further development and strengthening of the work so well begun that this challenge at the present time is so urgent. The triumphs of the past justify rejoicing, but not the laying off of the armor of spiritual conquest. The field is still white unto a yet more glorious harvest than that already gathered. The appreciative beneficiaries of the gifts and prayers of the churches in the home land join in the earnest appeal for the gospel to be given to their fellow islanders who have not yet heard the good news. The tasks are great and the problems are hard, but the resources, human and divine, are adequate and available. Shall they be utilized? That is the challenge.

"Lift high the Cross of Christ!
Tread where His feet have trod;
As brothers of the Son of Man,
Rise up, O men of God."

M. R. D.

# MISSION TRIUMPHS

## I. PORTO RICO, THE GATEWAY TO ALL LATIN AMERICA.

A history that reaches back into the very beginnings of Evangelical missionary work in Porto Rico records the progress attained during a quarter of a century by the United Brethren and other churches operating in this field. While the time is short, less than a generation, it is long enough for worthy achievement. It embraces not only a record of pioneer days in mission effort in this tropical land, but distinct pioneer experiences in planting the Gospel of Christ among a people unacquainted with the spiritual realities of essential Christianity. It was in this virgin soil, with the difficult problems incident to a change of goverment from the Spanish type, largely medieval, to the American, democratic and progressive, problems of language, social customs hoary with age, unsanitary conditions, low moral and industrial standards, and above all an effete church without vital religion, that the remaking processes for a new and free Porto Rico had their beginning. This beginning was of necessity small, and was met with the bitter opposition of a crafty and materialistic priesthood, making the getting of a foothold difficult and progress thereafter slow. But the mere smallness of beginnings was not to be despised. The advance representatives of a new day of hope for a people long bound with chains of spiritual darkness, ignorance and superstition, came here with faith, vision and courage, and were not dismayed by the difficulties they encounter-

ed. It was theirs to do and to dare, and the results achieved mutely testify to the progress made in twenty-five years.

It was therefore fitting that the year 1923 should have special recognition as a landmark of mission progress. For it was on August 12, 1898, at the close of the Spanish-American war, that the protocol with Spain was signed at Washington and Porto Rico became a real part of the United States. A little later in the year the initial steps were taken to make this newly acquired territory a field of aggressive missionary occupation. So that the year 1898 became the date of the advent of American Protestant Christianity into the island, the Cross immediately following the Flag. Missionary secretaries and mission boards became the true pathfinders, the explorers and leaders, in this spiritual and altruistic occupation. Bishop Wm. M. Bell, then the general secretary of the Mission Board of the United Brethren Church, was the first representative of his denomination to visit this field. He came with official representatives of other churches to Porto Rico to make personal inquiry regarding the religious condition and needs of its people. After visiting all parts of the island, and finding everywhere an open door and an urgent call for mission work, a distribution of territory among the denominations represented was agreed upon. The area in the southern part of the island, of which the city of Ponce is the center, was assigned to the United Brethren Church. This was the beginning of our work in Porto Rico.

Missionaries then were appointed and soon were on the field facing the conditions mentioned above. The first of these to arrive were the Rev. N. H. Huffman and wife, both graduates of Lane University, Kansas, and also of Bonebrake Theological Seminary, the date of their arrival being July 27th, 1899. Soon

after Dr. W. E. Clymer and wife and the Rev. E. L. Ortt and wife from Ohio were added to the mission staff, who, however, only remained a short time when they returned to the States. Mr. and Mrs Huffman continued with the mission until 1912, when they returned to the homeland because of health considertions in their family, after thirteen years of earnest and fruitful service.

Early in 1901 the Rev. Philo W. Drury and wife, both graduates of Leander Clark College, were assigned to this field, Mr. Drury also being a graduate of Yale University and Bonebrake Theological Seminary. In 1907 the Rev. I. E. Caldwell and wife, and in 1908, the Rev. C. I. Mohler and wife, all graduates of York College, Nebraska, were appointed to reinforce the workers in this now rapidly expanding field. Miss Elizabeth Reed, who had been a successful teacher in the public schools of the island for six years, was added to the mission force as a deaconess and parish visitor in 1907. All of this group are still in the employ of the mission. Their collegiate and other training, their mastery and use of the Spanish language, their continued connection with the work through so many years, their personal consecration and liberality of spiritual vision—all these things have contributed immeasurably to their influence in leadership, in preaching and teaching and in social and religious life. Their long connection with the work has also had much to do with the unity and continuity of plans for steady advances through the years.

Mr. Huffman who was the first superintendent of the Mission, serving until 1907, eight years, is now the superintendent of the cooperative missionary enterprise in the Republic of Santo Domingo, work most promising in a needy field, a position for which he is well equipped in training and varied experience in Christian work. He was succeeded in the superin-

tendency in Porto Rico by Philo W. Drury, who served in that capacity till 1919, twelve years, when I. E. Caldwell, the present incumbent, assumed the responsibilities of that office. Thus it will be seen that the leadership here has remained with the three men longest in the service of the mission, and embracing the entire period of its history. Their long connection with this work has no doubt had much to do with its signal prosperity and growth.

From the first the aim has been to raise up a native ministry as speedily as possible capable of pastoral leadership. From the early days of the mission to the present time this aim has been in process of gradual realization. In the beginning, of course, it was necessary that the American missionaries devote themselves to evangelism, pastoral and other work essential to the building up of congregations and the organization of churches, Sunday schools, and other forms of Christian activity. But now that all the churches have native pastors, the product of the mission itself, trained and equipped for the full discharge of their duties, the Americans are released wholly for responsible leadership in administrative and other work. Mr. Caldwell will continue to give his entire time and consecrated energies to the oversight and direction in superintendency and extension work. Mr. Drury is the Executive Secretary of the Porto Rico Evangelical Union, publisher of the "Evangelico," and manager of the Evangelical Bookstore, while Mr. Mohler will serve as a general evangelist. These goals and special spheres of activity are but the results of wise and well planned endeavors of the preceding years in this field. They are the clear evidences of past vision and fruitful efforts, and a prophecy of future enlargement and of increased power in the continued evangelization and uplift of the people of this goodly land.

How much in contrast are these new plans and the strengthened organization of the work, with the early days of seed sowing and the first gathering of the fruitage of this new harvest field! Note a few of the most significant early dates: The first missionaries arrived in Porto Rico July 27th, 1899; first Sunday school held in a rented building September 17, following, with sixteen pupils; first church organized in Ponce December 16, 1900; first church building erected in 1902; first Annual Conference of workers held in December 1903, in a chapel just completed, in Coto Laurel. This hardly deserved to be called a conference, so small was it, but it marks the beginning of organized effort permanently to establish evangelical Christianity in this newly entered mission field. There were but two American missionaries present, and two young men who were only licentiate preachers, called native pastors, without training and experience. There were a few others present at this initial conference who had identified themselves with the mission as new converts. The proceedings were confined to one day, and were very meager, including the dedication of the chapel. But it was the beginning of conferences that have been annually held through the years since.

### Beginning of a New Era.

The twenty-first annual conference, dating from the one just referred to, was held in Juana Díaz, Juanary 11-13, 1924, just following the rounding out of the period of twenty-five years. What do the records show as to the progress made from the beginning with nothing, to the opening of the present year? What is the answer of our latest statistics? It is this:

Number of organized churches, 25; other preaching places, 28; native pastors, 13; missionaries, pastors and other trained workers, 25; present church member-

ship, 1,730, a gain of 235 the past year; number of Sunday schools, 25; enrollment, 2,322; Christian Endeavor societies, 12; members, 413; one Otterbein Guild with 55 members. Church houses and chapels, 18; parsonages, 11. Offerings: For Sunday schools, $788.89; for missions, $469.74; for pastors' salaries, $2383.95; for church expenses, $486.95; for other purposes, $850.00. Total, $4979.62, an increase of nearly $300 over the previous year. Present value of church property, $81,000.

These financial exhibits show a growing response on the part of our Porto Rican churches in self-support and in giving the gospel to others, two conditions essential to fruitful and prosperous churches. While poor, having little money, with their spirit of giving, they must increase in numbers, strength and the fulfilling of a worthy mission.

These are indeed informing and gratifying figures. Back of them is a great unwritten story of heroic endeavor, earnest devotion, and the generous giving of thousands of people in the home land, whose prayers and gifts have made strong the hands and hearts here. The figures, however, only have value as they represent spiritual achievement. They tell truly of numbers, buildings, material gifts and property values, but these are not the essential assets of missions. They are found in transformed lives through the power of the gospel, in experiences of right living, self-control, of comfort and support in sorrow, of faith and hope when facing eternity, and in simple and radiant resignation to the divine will. But more, such results relate also to the character education and guidance of the young in their thinking, choices, habits, ambitions and purposes when they have reached adult years, through the cooperating agencies of the church, the home and community with which the school life must combine. Thus it is seen that the

missionary's work is many-sided and its fruitage manifold. It is not easily visualized because its results are essentially spiritual. Its greatest value is realized when weighed in the balances which show the superiority of the spiritual over the material.

### Typical Practical Results.

These are evidenced in many ways, in what the gospel can do for those who accept it and experience its power in their lives, in home and social life, in new ideals and the spirit of service to fellow men. Our Porto Rican churches are making annual contributions for the building of chapels in rural communities destitute of places of religious worship and instruction. They now have eleven such chapels to their credit, and will build another one this year. These same churches are also cheerful givers for the support of the new mission work in Santo Domingo, and have released one of their own young ministers to be a pastor in that needy field, thus showing in a practical way their interest in the spiritual welfare of those in their own land and abroad who are without a knowledge of the word and love of God. This is their way of telling to others what the grace of God has done for them.

A Porto Rican, father of 14 children, living in one of the cities where we have an influential and growing church, in speaking of the beneficial influence of the Protestant Church in the island, said: "It is the only institution in Porto Rico that is doing effective work to raise up a young manhood and a young womanhood sound in moral principles." There are many others not identified with the evangelical cause who are outspoken in the same conviction.

In the early days of Dr. Huffman's work here there was a little boy who lived in his home. He was among the first converts of the mission. He

really grew up in the mission Sunday school and church in Ponce. He was fed and nourished on their teachings which prompted to a life of purity, truthfulness and strict integrity. He early yielded himself whole heartedly to godly living, and like the boy Jesus, he increased in stature and wisdom, and gained the favor of God and men.

In due time this lad grew to manhood and became a teacher in the public schools. Later he married a noble Christian young lady, who was also identified with our mission from her early childhood. She, too, had been a successful school teacher. They at once established a Christian home, where intelligent piety and a steadfast devotion to worthy living marked their happy companionship, both of them much prized products of United Brethren missionary teaching and example. They are not wealthy, and yet they are rich in character. As learners in the school of Christ, they learned the joy of living from Him. They now have five bright and beautiful children, and they are all regularly found in the Sunday school and in the worship of God's house. Such a family is both a credit and an ornament to any community. The father is the superintendent of a large Sunday school and the mother is a faithful and capable teacher in the school. Such examples of the rich fruitage of our mission in Porto Rico could easily be multiplied.

Among the converts won through the agency of our mission have been many men of bad habits and degenerate life. Some were drunkards much feared in the communities where they lived because of their vicious conduct when intoxicated. They were at least of ordinary intelligence, and when sober were industrious wage earners, but they were without the power of self-control. Through the influence of friends they were led to come where the gospel was preached by our missionaries. They became interest-

ed but they were so bound by the chains of appetite that they seemed helpless in the face of the temptations to self-indulgence all about them. This was years before the people of Porto Rico voted dry at a popular election by a two-to-one majority. At last these men were persuaded to take the **gospel cure for the drink habit.** They had a great struggle before victory complete and lasting was achieved. Even after these men had confessed Christ as their Savior some of them fell repeatedly. They lamented and confessed their lapses. The missionaries recognized their weaknesses and that there was only hope in the mighty grace of God. They were sympathetic, charitable, and patient. While their faith was greatly tried, it remained strong.

After the repeated failures and broken vows of these victims of appetite, long indulged, they were happily saved from the love and power of sin, including the love and power of strong drink, their acknowledged besetting sin, through a personal faith in an indwelling Christ. This was the secret of their victory and the new life that followed. Such are the trophies of grace, grace abounding to the chief of sinners here in Porto Rico, as of old.

### Efforts Toward Union.

The history of Evangelical mission work in Porto Rico is by no means confined to the work of any one religious denomination, and this sketch would not be complete, or true to the facts involved, without due recognition and acknowledgment of the cooperative efforts of a number of churches that have been attended with good results. A brief statement, therefore, of how the uniting of the forces here was brought about may have interest and value to the friends of this hopeful island work.

The several churches joining in this union move-

ment all began missionary operations here about the same time, soon after the American occupation. At the first each carried on its work independent of the others, but with a common understanding which provided for a distribution of territory and Christian effort throughout the island. In this way the unnecessary duplication of churches in any section was avoided. This plan to prevent the overlapping of the fields of the different churches has been abundantly justified by the results that have followed.

This understanding among the leaders in the several missions was the first step toward practical unity and good fellowship among the Evangelical forces working here. The second step taken was in 1905, when these churches formed a federation under which they worked with harmony and advantage for several years.

### The Evangelical Union of Porto Rico.

Gradually, however, the need of a still closer organization in carrying on their common task was recognized, and in 1916, a third step was taken for a more distinct cooperation of the churches and mission workers of the island in the formation of the Evangelical Union of Porto Rico, through which the general work of the churches has since been directed as by one body. This Union is not a church, strictly speaking, nevertheless, because of the very width of its basis it forms a real fellowship of Christian believers and workers. It is a simple cooperative organization of the following American churches engaged in mission work in Porto Rico: Methodist Episcopal, Congregational, Presbyterian, Baptist, Disciples of Christ, Christian Connection and United Brethren in Christ.

Thus the union of the leading Protestant forces here was brought about through a series of evolu-

tionary steps whereby they join hands in a common program to make Porto Rico Christian. This form of organization has now been in working operation for over seven years. Considering the smallness of the island, and the need for a united Protestantism, the wisdom of this entire plan has steadily grown in public favor. In the united approach to the work in hand results have been secured that the churches working independently could never have attained. This combined movement has given the several missions of the island a prestige and recognition they could not otherwise have had. Among its good fruits are the development of an effective type of pastoral evangelism, a general stimulus to family religion, systematic Bible reading and study, and the creation of a consciousness of the Christian solidarity of the entire island. This Union, too, has visibly quickened the moral and social forces, enabling them to concentrate their energies to the accomplishment of practical results in education, in the circulation of wholesome literature, in promoting social purity, temperance and other reforms, in raising a fund for the building of a cottage for tubercular patients on the grounds of the insular Tubercular Hospital, and finally in giving substantial aid in sending missionaries to Santo Domingo, the churches of Porto Rico unitedly contributing at one time three thousand dollars to the union work in that neighboring island. All these are results more or less directly traceable to the concerted endeavors made possible by the Evangelical Union with its fine spirit and unified program.

### Statistical Summaries.

What are some of the outstanding results of all the missionary agencies thus employed in Porto Rico during this twenty-five year period of their activity? According to the statistics presented to the Annual

Conference of the Evangelical Union, held in Ponce, in November, 1923, when the Twenty-fifth Anniversary of the Missionary Occupation of Porto Rico was celebrated, the following data was presented:

Organized churches, 199; members in full communion, 12,377, a gain of 630 the past year; ministers and other workers, 282; churches and other preaching places, 486; Sunday schools, 373, enrolled members, 24,717, a gain the past year of 3,523; Young People's societies, 129; membership, 6,150; church buildings and chapels, 179, other buildings, 74; church offerings the past year, $55,221; value of church property, including schools, hospitals, orphanages, neighborhood houses, etc., $1,798,600.

There are three other Protestant religious bodies working in the island that are not connected with the Evangelical Union, the Christian Alliance, Lutheran and Episcopal, doing mission work, whose statistics would add somewhat to these figures, increasing the number of evangelical communicants in the churches of the island to about 14,000, the contributions of churches the past year to above $66,000, and the total value of all church property to more than $2,000,000.

Well may we exclaim, Behold what God hath wrought here in twenty-five years! Let it be remembered that the churches working in this field began with nothing, and that the invoice now made furnishes only some of the more apparent results achieved during this period, so largely devoted to seedsowing and the laying of foundations. The spiritual results evidenced in transformed lives, in beautiful homes, and in noble and useful citizens, do not admit of mathematical enumeration. Though they are chiefly unseen, they are none the less real and priceless in value.

If so much has been accomplished in evangelization, in building and equipping general educational

institutions, with special schools for the training of native Christian workers, the building of hospitals, homes for orphan children, and other kindred agencies, social and industrial, for the welfare of the young especially, together with what has been done to encourage public school education, and in promoting the social welfare of the people, etc., during the quarter of a century just closed, what of the next twenty-five years, and the next, and the next, under our militant and progressive American Christian civilization?

The Protestant Missionary movement in Porto Rico, so auspiciously begun, has great possibilities, notwithstanding the fact that many of the people of the generation now passing, with the example before them of what religion had been before the days of the American occupation, have no interest in, or scarcely any patience with the religious appeal. This will not be the attitude of the oncoming generations that will have had no direct contact with the conditions preceding the missionary occupation of the island. The young people of today and tomorrow will be different from their fathers and mothers. In the cities and communities where evangelical churches have been established great changes have already taken place in departures from the former life of the people, especially in the eagerness of the younger generation to gain knowledge and leadership and to step out from the seclusion of their fathers and to take an intelligent part in the newer world. Through the missionary awakening there has come a desire for better things not only in civil government and material comforts, but in education and social advantages, so that there has steadily grown a widening opportunity and increasing hopefulness for effective mission work. Thus Christian missions as they have been conducted by the several churches have been

plainly influential in the recasting of the whole educational and social program of the life of the island.

This is seen in the steady advance toward self-support in the island churches, in bridging the gulf that has separated the wealthy from the so called peon classes, by creating an intelligent and trustworthy middle class, from which will come the future leaders in public affairs. The men and women of tomorrow who are to hold places of responsibility in business, in offices of government, teachers in schools, ministers and other Christian leaders, are now being educated in public and other schools, and are being taught, or must be, under the moral and religious sanctions supported and vouched for by the Protestant churches. How much there is, therefore, to hope for in the future life and prosperity of the Porto Rican people through these agencies of education and a vital spiritual religion! The future is as bright and assuring as the promises and grace of God. The twenty-fifth anniversary year of the beginning of aggressive missionary activities here, and that was widely and enthusiastically observed, was the crowing year thus far in the entire history of the processes to rejuvenate Porto Rico through the evangelizing power of a pure gospel.

### A Testimony.

The Rev. S. G. Inman, executive secretary of the Committee on Cooperation in Latin America, with a deputation going to Santo Domingo, stopped off in Porto Rico. Speaking of this visit and tour of the island by his party, for a study of the work and institutions of the Evangelical Union, Mr. Inman writes under date of Jan. 29: "We have come away from the few days' visit to Porto Rico feeling that twenty-five years of missionary work in the island have been among the most remarkable victories

accomplished in the history of the Christian Church from the days of Pentecost. If any one is doubtful or pessimistic or disturbed in his faith concerning the power of the gospel, let him come to Porto Rico and see what it has done in this quarter of a century." This certainly is a very strong testimony, and by a man who has had many years of observation in many mission lands.

**What Twenty-five Years have Wrought in Porto Rico.**

Twenty-five years ago there was not a single Protestant evangelical church in the island except one in Ponce for English-speaking negros from the Virgin Islands, and that was an English Episcopal, which was given permission to come in by special act of Spanish law. Until the American occupation in 1898, no other non-Roman church was permitted. For over four hundred years the Roman Catholic church had been the State church of Porto Rico, and not only dominated the religious life of the people but the civil government as well.

Twenty-five years ago the first Protestant church was organized for Spanish-speaking people, and now there are 229 churches with a membership of 14,000, with a Sunday school enrollment of 28,624, and church property valued at more than $2,000,000.

Twenty-five years ago there was no system of public school education, and no public school property in Porto Rico. Today the American school system covers the island and there are 2,322 buildings of all kinds dedicated to educational work, 637 of which are public property, the other 1,685 are rented buildings, chiefly in rural communities. Twenty-five years ago there were only 21,873 children in the prevailing schools, chiefly supervised by parish priests, now there are 225,600 pupils in all grades, and an American flag floats over every school house.

Twenty-five years ago modern medical science was practically unknown in Porto Rico. Today the best hospitals and dispensaries of the Island are carried on under the auspicies of the American Protestant churches as a distinct part of their missionary ministry.

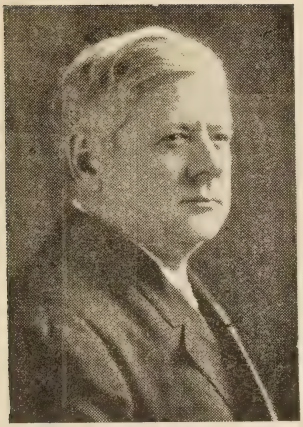
Twenty-five years ago there was no welfare work of note carried on for the benefit of the poor, the unfortunate and orphan children. Now there are homes for the aged, a hospital and home for lepers, an insular hospital for tubercular patients and orphanages for homeless children and other agencies born of the spirit of the new Porto Rico.

### A New Challenge.

The closing of the first quarter of a century of missionary work in Porto Rico brings to the supporting boards, and to the native churches, all of which have come into existence during this period, a new and distinct challenge to increased activity and giving for the complete evangelization of the island at the earliest possible time. Why this challenge, and what does it mean?

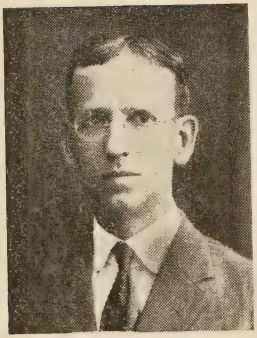
Has not a good beginning been made in the thousands that have already been brought under the transforming power of the gospel? Yes indeed, that is true, and yet there are many more thousands and hundreds of thousands that have not as yet been reached. Great victories have been won, but the battle is not over. The greatest triumphs are yet to come. The hardest fighting, that requiring the most farseeing leadership and the most heroic support in men and money is undoubtedly in the future. This challenge is to a union of effort such as has not as yet been fully realized. The foes to any further advance are united or are indifferent to it.

It is here that a field of virgin possibilities was

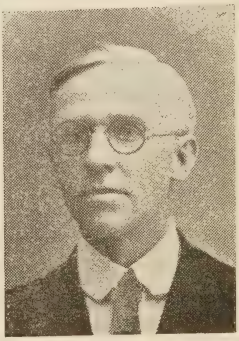


BISHOP W. M. BELL, D. D.
Founder of the United Brethren Mission Work in Porto Rico.

REV. N. H. HUFFMAN, D. D.
First Superintendent and Present Superintendent in Santo Domingo.

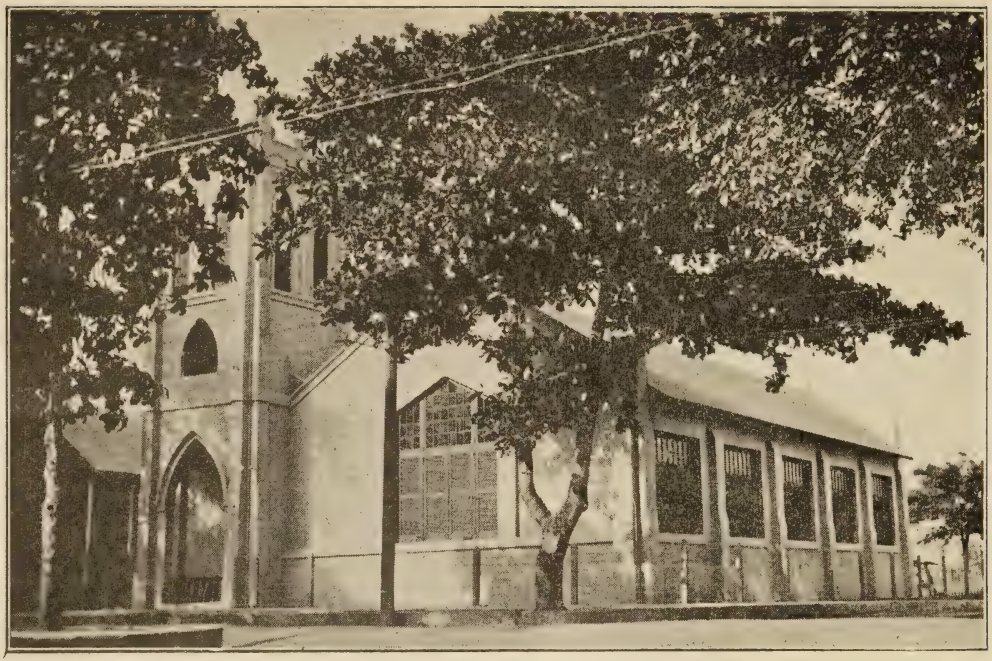


REV. P. W. DRURY, D. D.
Second Superintendent, now Executive Secretary of the Evangelical Union of Porto Rico.



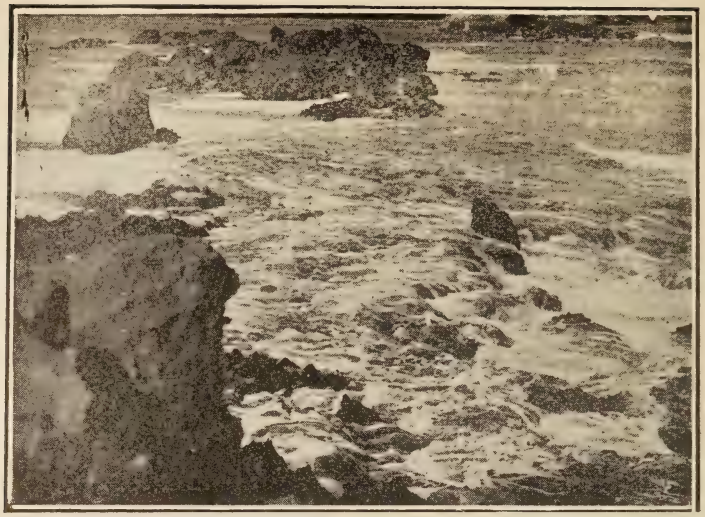
REV. I. E. CALDWELL, D. D.
Third and Present Superintendent

Workers United Brethren Conference, 1923.



**New United Brethren Church in Yauco**

Made possible by the Gift of $8,000 by Mr. and Mrs. I. B. Haak, of Myerstown, Pa.



A Typical Porto Rico River.

A Porto Rico Cocoanut Palm Grove.
"Symbols of the Sun."

discovered, whose diligent cultivation for twenty-five years has yielded a bountiful harvest. But who is there that will not say that its continued development will require a patience, a skill, and a consecration greater than that which characterized the first plowing, seedsowing and harvesting. The work yet to be done is greater far than that already realized, much as that may be prized. The discovery of a new country is a great thing, accompanied with its permanent settlement and organization of society, but to build it up and to make it strong in structural righteousness, intelligence and good government will require a vision of the future, statesmanlike wisdom and courage, and a devotion to human welfare exceeding that of its pioneer history. Porto Rico has passed its pioneer stage, though it has yet much undeveloped territory, much of primeval forest, but even this has been prospected and attached to occupied territory, and thus exposed to the light and institutions of progress, so that its state is no longer that of the primitive type. To hold and to cultivate the ground already possessed by occupancy, and to reach with the gospel those who have not hitherto yielded to its impact, will be a larger task, with more complex problems, than any that to this time has been undertaken.

To recognize these facts and conditions at the opening of a new epoch is important. To assume now that the Gospel has been given to the people of Porto Rico, and that the cause of the evangelical churches and missions will have clear sailing under bright skies, and no storms of opposition, is to be lulled to sleep by false hopes. It is true that the majority of the people have deserted the priests and the churches that long held imperial sway over them, and that the old regime is waning in its influence, but it is not true that this majority, or even a major fraction of it, have responded to the appeal of a vital spiritual

religion. Such is not the case. Those who have abandoned Rome have only in small numbers comparatively embraced Protestant Christianity. What of the others? In large measure they stand unrelated to the evangelical movement. The task of giving them the gospel in its purity and power is yet tremendous and difficult, which by no means is impossible. The day of opportunity for the accomplishment of this great task is here, and those who do not return to Rome, under its increasing zeal to control their action, are likely to drift into benumbing irreligion and worldliness. This opportunity is present, what if it is not embraced? What if it is permitted to pass unimproved?

The present state of Porto Rico from the standpoint of Protestant experimental Christianity is critical and urgent. This is the basis for the new challenge of the hour. In recognizing this situation there is however, no disparagement of the notable work that has been done to make Porto Rico Christian, but it does emphasize its need to be more Christian, and that to make it so calls for a larger consecration of the Christian forces interested in the island's complete deliverance from the regime of 400 years whose appalling fruitage is poverty, illiteracy, illegitimacy, and spiritual insensibility and darkness.

New workers cannot take up the tasks now to be met as they did in the beginning. Among all the virtues they should have is that one of being able so to speak the Spanish language as to command respect. At the first that was not so. Then when new recruits entered the field unfamiliar with the Spanish they were patiently borne with until they could learn it. But the years of educational advance since have changed all this, so that a change of leaders or the initiation of new missionaries will be attended with uncertainty if not serious peril without ability

to meet the language requirement. This ability therefore, is implied in the new challenge adequately to meet the demands of the campaign of evangelism now happily launched. This applies preeminently to Porto Rico, as it stands at the gateway to all Latin America. It is in a position of influence and leadership in view of the opportunities it has had and the achievements it has made under the benign tutilage of the American government, its churches and schools. If it is further to develop its work, increase its resources, spiritual and otherwise, to meet its new responsibilities at home, in adjacent islands and to other countries of Latin America's ninety millions of people whose language is Spanish, it must have a leadership in its missionaries and preachers of superior ability. How else can it meet the demands of this new day? Good impulses, and even a deep and fervent Christian experience, valuable as they may be, are not enough. Neither is a collegiate and a seminary education all sufficient, necessary as it is. In addition to the language acquired there will need to be technical training including a knowledge of the field to be entered, methods of approach, racial characteristics, temperament, etc. Are these requirements high? They are, but none too high, considering the age in which we are living, and what is expected if not absolutely demanded, of the moral, religious and social leadership that is to shape and direct the policies and destinies of future generations.

There is today a wide open door for the preaching of the simple Gospel in all Latin America. How long that door will be open will depend on the faith, vigilance and aggressiveness of the Christian forces that have entered these lands, and who are really awake to their unfinished tasks. Their opportunities are very real and supremely challenging, but they are passing, and it may be never to return.. Let not

the glory of the past, brilliant and significant as it is, blind our eyes and weaken our sense of future mission, in view of the lure of the greater tasks and achievements that are yet possible.

We are assured by those who are in the forefront of the battle line in evangelistic endeavor in these and other lands that the fields are now white unto the harvest; that the people will throng to hear the gospel in places unrelated to the usual houses of religious worship, such as theaters, public halls, tents, mission cars, parks or other out of door places suited to public assemblies. They are hungry for the word of life, and in such places it may be given them free from religious misconceptions and prejudices. The opportunity is here for such preaching where it has hardly yet been heard, but it is passing. What will be the answer to this appealing challenge to our American churches and boards as we look forward to other quarters of centuries to come in this spiritual conquest of the world in the name of Christ, the mighty and victorious Captain of all our militant forces? Is He not plainly saying to his people today: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession?" Now is the day of salvation for Porto Rico, Santo Domingo and other lands.

**Slogan of the Evangelical Union.**

## II. SANTO DOMINGO, A VIRGIN MISSION FIELD OF GREAT PROMISE.

The history of organized missionary activities in the Republic of Santo Domingo under cooperative agencies representing several different religious denominations is so related to the mission history of Porto Rico that the two cannot well be separated. It was the writer's privilege recently to make a three weeks' visit in Santo Domingo in company with a a deputation from New York, making a survey of the work being done there, and of the further opportunities and needs for the extension of mission plans as might be deemed wise and timely. This is the first country discovered by Columbus in the New World, in 1492. The capital is Santo Domingo City which abounds in evidences of its age, as seen in the ruins of buildings and walls constructed more than four centuries ago, and which are typical of medieval architecture and customs. In the central plaza of the city is the monument to Columbus, before the Cathedral where rest the bones of the intrepid Discoverer. The city has a population of about 40,000 and is growing rapidly, yet without many of the ordinary modern conveniences, such as a municipal water supply, sewers, etc. The city has fourteen Roman Catholic churches including the old Cathedral, and great poverty and illiteracy are common especially in the villages and rural districts. Like other islands of the West Indies group this one has had a checkered and comparatively uneventful history, suffering frequently from internal revolutions and financial and other troubles through the centuries, so that today it ranks with the most backward of the small nations of the Western Hemisphere. In area it is

six times the size of Porto Rico and has a population of 896,000. It has large resources in agricultural lands, in timber, sugar, etc., chiefly undeveloped. In 1916 came the American occupation of the island, when a provisional government was formed with an admiral of the United States navy as Governor, charged with the responsibility of managing the finances of the island, establishing a national school system, directing public improvements, and initiating reforms looking to the good order, welfare and safety of the people, etc. Under the American officers great changes were brought about, sanitary conditions were much improved, good roads were constructed, foreign debts paid, and more money turned over to the Dominican treasury for domestic uses than in many years before. So the American occupation, while very displeasing to the Dominicans, causing much friction and discontent, was not without its compensations. The marines, however, are soon to be withdrawn, new officers having been recently chosen at a popular election, who have already assumed control of governmental affairs. With improved conditions and self-government restored it is believed a new day of hope for the Republic has dawned.

However that may be, this is the country that is now being invaded for the first time by missionary forces with any thing like a comprehensive plan of evangelization and social uplift. This work is proceeding hopefully under the auspices of an interdenominational Board for Christian Work in Santo Domingo, which was formally organized December 17, 1920, the Board being made up of members representing the Board of Home Missions and Church Extension of the Methodist Episcopal Church, the Woman's Home Missionary Society of the Methodist Episcopal Church, the Board of Home Missions of the Presbyterian Church, the Woman's Board of Home Missions of the

Presbyterian Church, and the Foreign Missionary Society of the Church of the United Brethren in Christ. This Board at the beginning had only its call to this field, with no detailed program, neither workers, buildings nor equipment. But with the spirit of service it was soon able to launch a definite plan of work in virgin territory.

Of this beginning an official representive of this Board says: "The Board will always be under debt to the Foreign Missionary Society of the United Brethren in Christ that in this emergency it released from his work in Porto Rico the Rev. Philo W. Drury that he might go to Santo Domingo and initiate the work. Under his guidance the work at once took shape and so rapidly did it develop that at the end of two years it is not easy accurately to place a chronology of the growth.

"The capital city, Santo Domingo, was chosen as the first station. No building for work or residence could be rented, so one of the first formal acts of the Board was authorization of the purchase of a building on the corner of Mercedes ond Nineteenth of March streets. Gathering into the building some temporary equipment Dr. Drury began a Sunday school and held evangelistic services. Immediate interest was shown by the people and it became apparent that the way was open for a sympathetic hearing. Three denominations at once made arrangements by which each released one Porto Rican pastor for work in Santo Domingo. Because they are also Spanish-speaking these men were instantly helpful and they were at once located one at the capital, one at San Pedro de Macorís, a town about thirty miles east of Santo Domingo City, and one at La Romana, twenty miles farther east. A member of the Board who visited Santo Domingo wrote of these workers, It looked as though the Porto Rican church had given

of her very choicest young men for this great cause!' These pastors are meeting with great success in their church work."

This is a brief record of beginnings. The property purchased was centrally located and cost $50,000. The large building was well suited to be the missionary headquarters, and at the same time well adapted for immediate mission purposes. Three years have now elapsed since this work began. What are some of the tangible results?

There are now four well organized churches, three of them in cities named above, and the fourth at San Cristóbal, twenty miles from the capital, that is being served by a Dominican pastor, one of the early converts in the Santo Domingo church. These churches have well organized Sunday schools, young people's societies, boys' and girls' clubs, women's organizations, etc., with large classes of converts who are in training for church membership. The number of communicant members is now about five hundred, with nearly six hundred enrolled in the Sunday schools. Pastors and others are also giving the gospel to the people of adjacent villages and in rural places where it is eagerly received, and calls are steadily coming from many other places for the same good message. Work, however, at the present time cannot be very much extended for the lack of workers. Five young men who are expected to join the forces there are now in schools in Porto Rico in training for the ministry. Almost unlimited expansion would be possible if money were available for the support of trained workers and for the building of churches and chapels.

On the first Sunday in February, 1924, a new church of modern design and of concrete construction, the first to be built under the auspices of this mission, was dedicated. The impressive service was in charge of the Rev. S. G. Inman, the executive secretary of

the Board for Christian Work in Santo Domingo, who also made an address giving an appreciation of the building and its uses. The dedicatory sermon was preached by Bishop Francis J. McConnell, of the Methodist church. Both speakers were members of the deputation inspecting and reviewing the achievements of this cooperative undertaking and in planning for its future development. This building is within the mission compound in Santo Domingo City and cost $15,000, increasing the value of the entire plant to above $65,000.

A bookstore has been established in the mission building and is having a good patronage. This, and the building itself, so prominently located in the city, are making a very favorable impression for the important work for which they are set apart.

Soon after evangelistic work there was inaugurated the Evangelical Hospital was opened. This has twice outgrown the temporary buildings first occupied, rendering necessary larger accommodations. Recently a large business house, centrally located, was secured at a rental of $300 a month. While lacking some appointments necessary for a modern hospital it is nevertheless fairly well adapted to up-to-date hospital purposes. In it are wards for both men and women, private rooms for individuals desiring them, rooms for daily clinics, a baby clinic room, dispensary, nurses' quarters, etc. Dr. Horace R. Taylor is the superintending physician and surgeon, and is thoroughly consecrated to the holy ministry of giving healing and comfort to the sick and suffering. The institution has a farmacist, three American graduate nurses, and eight native nurses in training.

The report of the superintendent shows the number of hospital patients increasing and the ministry of the institution extending to other cities largely destitute of medical help and care.

The general superintendent of all this varied uplift work is the Rev. N. H. Huffman, D. D. He is a missionary with a tried and noble record. His experience as a worker in mission fields, beginning with his valuable service in connection with mission work in Porto Rico, embraces a period of twenty-five fruitful years. He knows the Spanish language and uses it with the readiness and skill of one to the manor born. He knows the Latin American people, with their racial temperament and customs, and has a spiritual endowment in sincerity and consecration which gives him ready access to their confidence and esteem. He represents the United Brethren in the Dominican Evangelical Church, and is supported by our Foreign Mission Board.

After visiting all the stations in this field two or more times, and having come into close contact with both pastors and people I can but record my favorable impressions of what I witnessed with my eyes and what I felt in my heart. The results of three years of aggressive missionary activity, with a clearly outlined program, in this long neglected field, are most stimulating to faith in the power of the gospel to transform and uplift human life, and thus to make it a priceless asset in instead of a menacing liability.

Santo Domingo is the next door neighbor of Porto Rico and for its new spiritual opportunities and awakening it is essentially indebted to the influence of our Porto Rican leaders and churches. Porto Rico is preeminently the foster mother of the new evangelism born in the Island Republic. Or, changing the figure, by its Torch a fire has been kindled, the light of which, please God, shall never go out.

"Jehovah reigneth; let the earth rejoice;
Let the multitudes of isles be glad."

The brief summary of facts connected with the

beginning and progress of cooperative mission work in Santo Domingo, something quite new in modern church history, should not be closed without the testimony and endorsement of Bishop McConnell, to whom a previous reference has been made. In a letter to the Christian Advocate, entitled, "A Glimpse at Santo Domingo," among other things he says:

"The brightest light in the picture comes from the work of the missionaries, and the responsiveness of the people. About the time the United States seized Santo Domingo the various Home Mission boards in this country got together in a plan for cooperation in the island. No one board could put in enough money to carry on a separate denominational enterprise. The Methodist boards give as much as any, I think, and our share is not over $20,000 a year. By throwing our resources together and by laying stress on self-support, we are doing an excellent hospital and dispensary service in Santo Domingo City, and are carrying forward effective evangelistic effort in four of the chief cities of the island. I have never seen so much done with so little money. The success is due to the fine spirit of the cooperating boards and to the type of leaders we have secured, both Americans and Dominicans. I cannot express too strongly my admiration and gratitude to Dr. W. L. McDowell, of our Home Board, for the way he has stood for the Dominican enterprise..... When the Dominican joins our church he joins the Evangelical Church of Santo Domingo..... As far as I can see, the Dominican Christians are praying and testifying without having discovered our denominational differences..... It was a joy to me to think of belonging to a Methodism which can so put the merely denominational in the secondary place as our workers have done in Santo Domingo. I was proud of the way our Home Board has stood for the plans of the

Committee on Christian Work in Santo Domingo."

Others present and representing the several mission boards at the conference in Santo Domingo freely shared in the same joy and pride of Bishop McConnell when they saw the fine fruitage of this newly begun cooperative work without the introduction of denominational names and peculiarities, which are wholly non-essential to Christian life and character. When they saw these things, like the great Apostle to the Gentiles, who, on his way to Rome was met by accredited "brethren," they "thanked God and took courage."

## TWENTY-FIVE YEARS IN THE WEST INDIES.

As has been previously stated the mission work in Porto Rico and Santo Domingo is so interrelated that the history of one must in some measure include the other. A review of the progress and achievements in one island must also include the others. It is for this obvious reason that an article written by Dr. Philo W. Drury, who has spent twenty-three years as a missionary in Porto Rico including the few months spent in Santo Domingo initiating and organizing the Union work there, is included in this publication. While some facts mentioned by him, which have previously been given, may cause some duplication of certain features, they appear here without change in his own setting, in the light of his wide knowledge and varied missionary experience, covering almost the entire period of which he writes.

In the article referred to above, which appeared in "The Religious Telescope" under date of January 26, 1924, Dr. Drury says:

Twenty-five years is a comparatively short period, yet it embraces the larger part of a generation, and when during that period the forces that make for greatness and goodness are brought to bear upon indi-

vidual and social life a quarter of a century is replete with deep significance. Twenty-five years have passed since the Spanish-American war occurred which brought about the liberation of Cuba from Spanish cruelty and the annexation of Porto Rico. The change of sovereignty opened up to these islands new opportunities, and these in turn have brought a new life to the people.

The introduction of American institutions into these islands has wrought a wonderful transformation. Monarchy has been replaced by a republican form of government. Illiteracy is yielding gradually to the advancing forces of education. The oppressive and superstitious rule of the Roman Catholic church is being shattered as the evangelical forces continue to fulfill their glorious mission. Progress is noted everywhere—materially, intellectually, morally, and spiritually, socially as well as individually. Strong opposing forces are met at every turn, but they vainly attempt to stem the tide.

For more than twenty-two years the writer has resided in Porto Rico and it has been his rare privilege to observe at close hand some of the changes that have take place, and it is chiefly to this Island that reference will be made.

When the occupation forces of the United States landed here, Porto Rico was necessarily a Roman Catholic country, for here that church ruled to the exclusion of all other churches and religions. The Bible then was a closed book. There was but one Protestant church in the Island, which had the distinction of being the only one in Spanish territory, and it was here as a special favor to English subjects granted during the short-lived Spanish republic. Services were to be conducted only in English, and the use of the church bell was prohibited. The public schools at that time were largely under the control of the

Catholic clergy, the enrollment being about 20,000. Certianly, the conditions were such as to invite the entrance of Christian forces under a constructive program. They were prompt to respond, and consequently very real transformations have been effected. More than 200,000 children are now in the public schools, which furnish standard courses of study through the high school, and limited opportunities to normal, college, and professional students. Churches with good material equipment are to be found in most of the towns of the Island, while in many country districts chapels are to be found, sometimes crowning the very summits of the mountains. Who can calculate the beneficient results of the intensive work of these two institutions for twenty-five years!

Oftentimes the church and the day school under its care were fore-runners of the public schools in the country districts. Day schools and kindergartens have been directed by the missions in the towns, and in some cases this work is being carried on at the present time. Schools for the care of orphans and the preparation of young people for service have been established by the missions. The Polytechnic Institute of Porto Rico and the Blanche Kellogg Institute are large contributing factors to the formation of Christian character among the young people. In addition, there is the Evangelical Seminary of Porto Rico, an institution for the preparation of ministers in which seven denominations cooperate, located immediately in front of the University of Porto Rico. It is one of the large factors in the development of the work. The aim is to afford the very best preparation to the prospective ministers. A high school course is required of all students who are candidates for graduation and we are gradually working toward an A. B. degree requirement. At the present time, there are young men from Venezuela and Santo Do-

mingo being prepared in the seminary, there being a total of thirty-eight in preparation. The fact that the seminary students take courses in the University of Porto Rico, where they must measure up to other young people who are preparing themselves for other callings, gives a new prestige to the Christian ministry in Porto Rico.

Three of the best hospitals on the Island were founded early in the history of the work under the direction of Protestant missions, and through them and their dispensaries their healing ministry has been rendered to multiplied thousands.

A union paper is maintained by seven of the Protestant denominations, the same which cooperate in the Evangelical Seminary. It represents the united forces of Protestantism, and speaks with authority in their name. This is published at the union printing plant, which has in connection with it the union bookstore.

In the activities of the Protestant churches in the island, it is impossible to divide the work into denominational sections and at the same time do justice to the work. In matters of social and moral reform, the churches act as one body, as was clearly evidenced in the prohibition campaign and the social purity movement, their influence being far in excess of their numerical strength. The churches are so closely united in cooperative work that oftentimes enterprises sustained by denominational agencies are considered as interdenominational. Thus one denomination will meet one need, another one a second need, and so on, so that, with the contribution made by each, a well-correlated plan of activity is pushed forward with vigor.

The medium of cooperation is the Evangelical Union of Porto Rico, which was organized in 1916, supplanting a somewhat looser form of cooperation

such as obtained through the Federation of the Evangelical Churches of Porto Rico. Whenever this organization asserts itself, it does so in the name of the Protestant churches of the Island.

One of the agencies that operate under the direction of the Evangelical Union of Porto Rico is the summer conference held annually on the grounds of the Polytechnic Institute. Last year, 200 workers from all denominations came together for a week, leaving aside all differences that exist among them, fellowshiping in a most fraternal spirit and studying the problems common to all in the work. There can be no more delightful occasion than the summer conference, which has been so successful for the past four summers.

The latest statistics of the churches which compose the Evangelical Union give the following interesting information: Number of ministers and preachers, 282; number of preaching places, 488; number of organized churches, 199; number of members, 12,377; number of Sunday schools, 373; enrollment in the Sunday schools, 24,717; number of young people's societies, 129; number of members in these societies, 6,150; number of church edifices, 179; other buildings, 74; contributed by the churches for all purposes in 1922, $55,221; total valuation of property, $1,798,600.

In addition to the churches included in the Evangelical Union are three denominations which have work in the Island. Taking into consideration their statistics, there are about 14,000 communicants in the Island, the total valuation of all properties is in excess of $2,000,000, and the total amount contributed for all purposes in 1922 was $66,474.

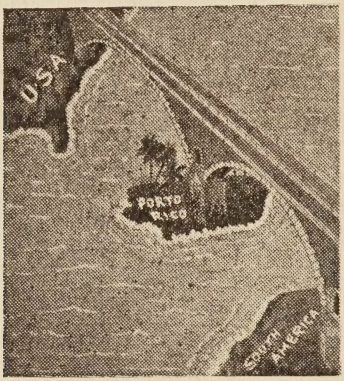
The churches have likewise been active in the promotion of missionary enterprises. About fifty chapels have been built in the Island with funds

contributed by the churches, and also some workers have been supported. But the outreach of the work has been greater. The neighboring island of Santo Domingo, lying in the midst of deep spiritual darkness, has constituted for the Porto Rican churches a Macedonian call which has not been unheeded. Its claim was presented boldly and persistently. For some time the churches maintained a small work there and met all of the expenses incident to its work. The presentation of the claims of this field, together with the work that actually was being carried on, constituted a call to the missionary agencies of the United States, and later on an interdenominational board, known as "The Board for Christian Work in Santo Domingo," was organized and assumed all responsibility for that field; but the Porto Rican churches gladly continue to contribute to the support of the work. In addition, the churches of Porto Rico have released three of their best workers, ordained ministers, for service in Santo Domingo. Thus Porto Rico, although receiving help from mission boards, has imbibed the same spirit that prompted the missionary activities in Porto Rico twenty-five years ago, and has become a factor in the great missionary enterprise of the Church of Christ. Does not this recognition and assumption of responsibility yield encouragement to those who have invested their energies and their money in this field?

The Porto Rican churches now are observing the twenty-fifth anniversary of the beginning of the evangelical work in the Island. As a part of this celebration, a special number of "Puerto Rico Evangelico" was issued on November 10. In its 52 pages was presented a history of the work, as well as the different phases of present-day activities. Then, in connection with the annual meeting of the Evangelical Union, which was held in Ponce in November, a

pageant was given with a view to presenting graphically to the public the development of the work with its many-sided activities. It was a revelation as to what is being accomplished throughout the island, and furthermore a prophecy as to the results that rightly may be expected.

Who can place a just estimate upon the blessings broadcasted by the Protestant churches in this Island for twenty-five years? Statistics fail to register the benediction received by the heart, the joy carried into the home, the life-giving impulses transmitted to society; but the blessing is there, and eternity alone will reveal the results of Porto Rico's first twenty-five years under the influence of Jesus Christ.




**Porto Rico, where two Civilizations meet, the Saxon and the Latin.**

"And a highway shall be there, and a way..... and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away."

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